The Friend of Missions

A Journal of Old Time Religion and Sound Missionary Work

"'Tis the Old Time Religion —
And it's good enough for me."

Editors { **Pastor William Fetler,** Gen. Director.
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("In the year of our Lord" may soon have a double meaning)

Religious Discussion in a Russian Farmhouse.

(See description on page 12)

BACK TO PENTECOST

By Rev. OSWALD J. SMITH

PART V.

THE SUPREME TASK OF THE CHURCH

Chapter I.

What is it — the one Supreme Task committed to the Church by her Lord and Master, Jesus Christ? Not what man considers it to be, but that which He Himself has plainly stated to be her one great work. This is the question; and it is of paramount importance. For if Jesus Christ really gave His Church a charge we may at least assume that He expects her to accept and carry it out. And if that be so, then it is first our duty to discover our Task and after that to perform it to the best of our ability. Remember, He is counting on us to faithfully discharge our responsibility. What then is the Supreme Task of the Church?

It was after the tragedy of His death had been enacted on Golgotha, after the glorious resurrection from Joseph's tomb, and just before that never-to-be-forgotten day of His ascension. He was giving His farewell instructions, His last message to His Church. Twice He repeated the charge. The first instance is recorded in Mark's Gospel, the 16th chapter and 15th verse: "Go ye into all the world and preach the Gospel to every creature." Ah! missions — the Gospel to be preached to every creature. And the second is recorded in Acts 1 : 8: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Witnesses! Ah! missions again — "the uttermost parts of the earth." World-wide evangelism: The Glad Tidings to be carried to all the world. There, now you have it! Listen! The Supreme Task of the Church is the Evangelization of the World.

That means that missions, world-wide evangelization, becomes the Supreme Task, and not merely an organization, a department of Church work. How dare we put it on a par with any society or branch of Church activity! It ranks first. All other work is merely contributory to this, the one unique Task for which all organizations exist. This is the very center of their work, the chief end they have in view, the goal for which they strive. It is the very foundation of the Church, the ground for her existence. For the Church that ignores its Supreme Task has surrendered its right to live.

But note that it is the Evangelization, not the Christianization of the world. The Church was never intended to, and never can, Christianize the world. It has never yet Christianized a single community, let alone the world. Its work is that of witnessing, spreading the Good News, telling the Story; namely, giving every man, woman and child a fair chance to accept Christ. Remember that God's purpose in visiting the Gentiles was "to take out of them (out from among) a people for His name" (Acts 15 : 14). Bear in mind also the teaching of Jesus in the Parable of the Sower where only a fourth of those who heard proved to be genuine (Matt. 13 : 3-8); and also the Parable of the Tares, where the wheat and the tares grow together until the end of the age (Matt. 13 : 24-30). Certainly the tares do not all become wheat. Thus the Lord Jesus is gathering "out" from the world His Church. We can but proclaim the Message to all, and He will gather out His own, for His sheep hear His voice and they follow Him (John 10 : 3-4). Hence, the Evangelization rather than the Christianization of the world.

Nor are we told to educate the world. That is the business of the State. Our job is to "preach the Gospel," and woe betide us if we turn to other things! Social uplift and world betterment is the responsibility of the government, and the by-product of Christianity. Then let us keep to our task.

And note further, that it is the Evangelization of the World. Think of the majesty of it. A humble Galilean, surrounded by a handful of lowly followers, calmly bidding them carry His teachings to the most distant nations. Not all save the Hindoo, the Buddhist, and Mohammedan, who have religions of their own; not the evangelization of Europe, America and Australia; but the evangelization of the "World." That takes in India, China, Japan, Korea, Alaska, Arabia, Egypt and Turkey — in a word, Europe, Asia, Africa, Australia, North and South America, and the Islands of the sea, and that spells the "World," from north to south, from east to west; nothing more and nothing less. And not until every man has been reached and every nation has heard the Message will her Task be accomplished. Until that time comes let us make the Evangelization of the World our Supreme Task.

WHY SHOULD THE CHURCH EVANGELIZE THE WORLD?

(1) Because of the Great Commission, "Go ye into all the world and preach the Gospel to every creature" (Mark. 16 : 15).

The wishes of a dying man are always held sacred. This is our Lord's final command. If we had no other argument for missions we have enough here. The Evangelization of the World was the supreme thought of Christ. His mission was world-wide. It is still His thought. "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one Shepherd" (John 10 : 16).

And it is "Go" and "Come" or "Stay." That is the keyword of Christianity for the Church-age at least. Can we conceive of a regiment of soldiers halting until the command, "Forward, march!" has been countermanded? Well, our great Captain has never yet countermanded His last and final order. It is still "Go!" How dare we disobey! When a young clergyman asked the Duke of Wellington whether be did not deem it useless to attempt to convert India, the great general sternly replied: "What are your marching orders, sir"? Jesus has given to us the sublime task of spreading the Evangel, and He trust us to be faithful to our mission.

If we do not obey, our own existence as a Church is threatened. No Church can live without the missionary spirit. The Churches that are doing most abroad are the ones that are making the greatest progress at home. The missionary Churches are the spiritual Churches. Remember that, "the light that shines farthest shines brightest nearest home." The church that is not missionary, like a stagnant pool, breeds all sorts of loathsome creatures. We must become as fresh, flowing rivers, if we want God's blessing.

If we do not obey we are unfair to others. "We are the children of converts of foreign missionaries, and fairness means that I must do for others as men once did for me." And worse still, we are unfair to God, for He had an only Son, and He made Him a Missionary. Love to God demands that we obey.

(Continued on page 11)

THE PRESENT GENERAL POSITION OF THE EASTERN ORTHODOX CHURCHES

by Professor Dr. **Stefan Zenkow** of Sofia, Bulgaria

The consequences of the Great War and of the Russian Revolution have led to changes within the outer and inner life of the Orthodox Churches surpassing by their importance and signification all changes that occurred at earlier ages. They can be compared with those after the ascent of the Islam and the subjection of the south-eastern countries by the Mohammedan forces.

In the north-eastern countries there took place enormous religious and clerical displacements in the sphere of the Great Russian Church. Owing to the new political formations different small and large parts detached themselves from the Russian Church, forming new independent Orthodox Churches. These are; 1) the Orthodox Church of Poland (with 5 mill. adherents, all Russians); 2) the Orthodox Church of Lithuania, with 50,000 adherents approximately, nearly all Russians; 3) the Orthodox Church in Lettland with 200,000 adherents approximately (⅔ Russians and ⅓ Letts); 4) the Orthodox Church of Esthonia (over 200,000 adherents, 150,000 Esthonians and 50,000 Russians); 5) the Orthodox Church of Finland (with 70,000 adherents, approximately, 50,000 Karelians and Finns and 17,000 Russians); and, finally, 6) the Orthodox Church of Georgia (in Russia itself, with over 2 million adherents, Georgians for the greatest part.)

In the inner life of the Russian Church there arose two important questions leading similarly to new ecclesiastical formations: the first of them dealt with the position of the Russian Church (comprehending both clergymen and laymen) in connexion with Bolshevism in general (the latter following an atheistical and anti-religious ideology that forms the main principle of the Bolshevist state), and the second dealt with the position of the Church in connexion with the Russian Bolshevist State as a social and political system of government. The first question led to an enormous struggle between the Church as a whole and the system of the Bolshevists and their religious policy, a struggle that still lasts and which, having caused the outer destruction of the clerical organizations has, on the other hand, called forth an intrinsic transformation, a purification, an independence and a strengthening of the orthodoxy and the Orthodox Russian Church.

The second question has called forth vehement contests in the domain of the church itself, one contesting party wishing to acknowledge the Soviet State as a social system and the other rejecting it. At the present time nearly everybody is inclined to acknowledge this system combined with the principle of a complete neutrality of the church. There still remain differences about the following points of controversy, i.e. whether the churches are to develop a more or less social activity (in the sense of calling forth a greater social justice) and whether and in how far the churches are to introduce a progressive reformation of the religious rites and the ecclesiastical administration. These contests and struggles are the cause of the **schism** in the Russian Church i.e. the division into an old church (the patriarchal conservative church bearing the name of the late Russian Patriarch Tychon) and a progressive church, the so-called Synodical Regenerated Church, formerly known under the name of the "Living Church". In view of the fact that the Patriarchal Church of Tychon had a great number of martyrs during its struggle against the Bolshevists and that large classes of religious people defended the old traditions, three quarters of all believers, i.e. 70—80 millions approximately are siding with the Patriarchal Church of Tychon.

The second important question dealt with the national problem of the Ukraine, i.e. with the question of constituting an independent Orthodox Church on the territory of the Bolshevist State of Little Russia. In view of the fact that the Tychonian Church tolerated at the most the autonomy of the Orthodox Church in the Ukraine, there appeared three new Orthodox formations: the old Patriarchal Tychonian Church (acknowledging the supremacy of the jurisdiction of the Universal Russian Church of Moscow, but enjoying different privileges); the so-called Orthodox Church of the Ukraine, which possesses no regular hierarchy (as the Church itself consecrated its own bishops owing to deficient number of such — hence the usual name of "self-consecrated" — Samosviaty) and, finally, the Independent Autonomous Church of the Ukraine, which is in fact a creation of the Synodical Regenerated Church of Russia (from which this church originated and by which its independence was granted). All these new formations in Little Russia follow different directions both in the national and in the ecclesiastical sense: the Tychonian Autonomous Church is conservative in the ecclesiastical sense; the direction of the Orthodox Church of the Ukraine which bestows the holy orders by its own power — is radical; and the Synodical Orthodox Church follows a moderate Ukrainian direction. With regard to the number of adherents these churches may be classified as follows; the Synodical Orthodox Church seems to hold the first place; the church mentioned first occupies the second place, and the second mentioned holds the third place.

All the other Orthodox churches (outside of Russia) acknowledge unconditionally the authority of the Patriarchal Tychonian Church; they observe a neutrality with regard to the Synodical Regenerated Church and consider as schismatical the Ukrainian which consecrated by its own power.

The transformations in the sphere of states and politics after the Great War produced the following new formations in the ecclesiastical life:

The national unification of **the Roumanians** led to a unification of all Orthodox Roumanians into a sole Roumanian Orthodox Church (on the territory of the kingdom of Roumania) which was raised to a patriarchate in 1925. As a result, different independent churches lost their independence, so for instance, the Roumanian Orthodox Church of Transylvania (belonging formerly to Hungary) and the Orthodox Church of the Bucovina (formerly Austrian). Besides, there were added to the Roumanian patriarchate the provinces of Bessarabia (formerly belonging to the Russian Orthodox Church) and of Southern Dobrutsha (formerly adhering to the Bulgarian Orthodox Church). At the present time the Roumanian Church holds the second place with regard to the number of its adherents among the Orthodox churches, which number amounts to 13 million approximately (300,000 Russians and 400,000 Bulgarians).

The unification of the Orthodox Serbs was accompanied by their ecclesiastical unification on the Jugoslav territory.

(Concluded on page 12)

TO HELP EVANGELIZE THE MILLIONS OF RUSSIAN PEOPLE

THE RUSSIAN MISSIONARY SOCIETY

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"And this I do for the Gospel's sake that I might be partaker thereof with you."

1. Cor. 9: 23

NEWS ABOUT RUSSIA

By Mr. S. Stein,

(Translated from Russian by Rev. E. Fleishman.)

A NEW METHOD OF RELIGIOUS PERSECUTION IN RUSSIA.

The change in the Soviet policy regarding religious persecution has created some doubts which are supported generally by the present activities in Russia. New methods of persecution are for the time being interrupted for two reasons: firstly, because of the world-wide protest movement against religious persecution in Russia, and, secondly, on account of some difficulties in the Union itself.

That the persecution has abated for a time only, is proved by the reports appearing in daily papers, which tell that the leader of the Soviet policy, Stalin, has stated that "in the autumn he intends to withdraw all concessions." Moreover, it has become very clear that concessions were made because the Soviet feared that "the peasantry would attempt an armed insurrection," "Sevodnia" ("Today"), 17th March.

The tempered state of affairs ordered by the Central Executive Committee, "was called forth by alarming reports from different places. Especially difficult is the situation in the Caucasus, where the highlanders rebelled openly and fiercely against the authorities. The same thing happened in the case of races in middle Asia." "Posledniya Novosty," "Latest News," 17th March.

The Russian Faith Mission stands for the Bible in its entirety, believing in the full inspiration of both the Old and New Testaments, and is willing, if need be, to separate from any who deny its full inspiration, reliability and authority.

We proclaim the Gospel of the Grace of God and believe in the new birth; in total separation from the worldly spirit of the age; in the Trinity of the Godhead; in the Virgin Birth and Deity of Jesus Christ, His atoning Sacrifice through the Blood of the Cross; His bodily Resurrection and Personal Return; in the Eternal Life of the saved and the eternal punishment of the lost.

A similar state of affairs is found in other places where people stand for the defence of religion, and against them are sent "manoeuvering groups" of armies of the G.P.U. "Rul" ("The Helm"), 20th March.

Really the Soviet Authorities are not able to cease sincerely from religious persecution. "The Communist Party cannot tolerate the existence of Churches." "We must attain to the full destruction of religious organizations of believers,'" says one of the members of the Central Committee of the Communist Party; "for the party cannot suffer that an organized power, bound by long-time traditions subject to an authority coming from a source quite different from, and ignoring the direction of the party committee dominating the country, should exist in the land of democratic dictatorship.

"Especially we should be concerned by the fact that churches have lawful charge over property worth millions, and are also in charge of buildings in which at any moment millions of hostile people might be gathered," "Vozrojdeniya" ("Regeneration"), 18th March.

ENLARGED ACTIVITIES OF THE UNGODLY.

For some foreign-political reasons, the Soviet Authorities prefer to stand aside from the religious persecution, and, washing their hands, they leave it to the Union of the Godless, whose activities have greatly increased during the last days.

Who really are the "Godless"?

An answer is given by "a former godless," whose articles appeared in the daily paper "Regeneration," 18th March. In fact, "the Godless, as such, have no authority. Orders are given by the Central Committee's Political Bureau, or, in better words, by the special section of the G.P.U. which is in charge of the combat against religion.

"In the whole Soviet machinery, beginning with the commissioners and finishing with the district and village party committees, all who labour on the front line of godlessness are special officials of the Party, and receive their remuneration from the Soviet state treasury.

"How do the Soviet officials (masked as the Godless) act at the present time?

"After the order to lessen religious persecution had been given by the Central Executive Committee, an address to foreign capitalists, warning them that they could not frighten Russian labourers with their propaganda regarding religious liberty," was published. "Latest News," 17th March.

"On the 20th March, a Congress of the Union of the militant godless took place." "The Congress decided to have its 'five-year campaign,'" which means that "The Union, within five years, is to gather into its ranks about 15 million new members," (Ibid 24th and 25th March).

"In connection with the Congress a memorial was opened., in Moscow, dedicated to the 'first godless-materialist,' Democritus, and in St. Petersburg an anti-religious university for children was opened," (Ibid 23rd March). "In St. Petersburg and Moscow special schools have been opened to train children as young godless-agitators." "The Helm," 22nd March.

The Union of the Godless, with a desire to stamp out the religious feeling of the Russians, carefully watches the people. The official organ, "The Godless," reports on religious life wherever it is noticed. Thus, quite recently, it reported with a certain note of indignation, "that in a number of villages in the black soil region, circles for Bible study were discovered." "Regeneration," 19th March.

The official position of the Union of the Godless makes a definite impression upon unsettled minds. In order to prove one's trustworthiness before the authorities, one formerly entered the Communistic Party, and now, for the same reason one joins the Union of the Godless. A short time ago the papers reported that two wellknown orientalists — the academician, Oldenburg, and Prof. Shtcherbatski, — had asked to be accepted in the ranks of the Godless, and these have been followed by another academician, Fersman. (From "The Helm," 22nd March).

It is quite obvious that the propagation of Godlessness has penetrated into the Academy of Science. "An anti-religious exhibition is going to be opened in Soviet Russia. The Academy of Science intends to hold the exhibition in the Winter Palace in St. Petersburg," "Sevodnia" ("Today"), 31st March.

FIGHT AGAINST THE CELEBRATION OF EASTER.

Specially energetic are the efforts of the Godless in their fight against the celebration of Easter this year. The Soviet official organ, "Pravda" ("Truth"), supporting the campaign, "reminds the public of the declaration of Lenin, that the communistic party cannot be loyal to religion." "Rul" ("The Helm"). Simultaneously "The Moscow Trade Union has passed the resolution to put on 'the black list' every trade union which is not going to support the campaign against Easter," (Ibid 26th March).

"The Anti-Easter Campaign takes unprecedented measures," says "The Helm." (26th March). The restrictions are carried so far that the sale of "painted eggs and unleavened bread is prohibited." Special suppression is brought to bear upon religious Jews. All jewish workers, officials and colonists are ordered to continue their usual work during Easter. No Jew is permitted to attend the synagogue, and every Jew is advised to hand over, during the Easter week, to a special fund of industrialisation, the instruments which he uses whilst at prayer, and every Jewess the Sabbath candlesticks. Every Jew is ordered to leave his community and join the union of atheists. (From "To-day," 31st March).

DEMONSTRATION AGAINST THE PROTEST MOVEMENT OF THE WEST.

The communists in their combat against religion, pursue two objects; on one side they continue to war against religion through the Union of the Godless, as we have seen, and on the other side they fight against the impression produced in western countries by the Protest Movement. In connection with the latter factor, the constant declaration of the Godless regarding the crusade against them is very noticeable. They say: —

"The insolent forward movement of the bourgeois, led by their lackey (the Pope), which is supposed to be in the interests of the defence of faith, is nothing else than a preparation for war against the Soviet Union.

"The Pope is the leader of all contra-revolutionary movements.

"In answer to the drive of the priests and capitalists, we have mobilized the fury of the large masses to war against religion.

"Our work against the contra-revolutionary activity of the priestly-sectarian organizations should be done very energetically.

"The Union of the militant godless must organize a destructive blow upon the priestly-sectarian organizations which are the headquarters of contra-revolution. We have mobilized the large masses for war against religion, which is the instrument of the world capital," "Vozrojdeniya" ("Regeneration"). Jaroslavsky, the Chairman of the Union of the Godless, says that "the crusade" in the West presents an opportunity for proving that the religious organizations abroad are totally hired by the capitalists. The result of the World-wide Protest Movement is going to be a strengthening of the whole anti-religious movement all over the world, and millions of people will leave their churches," (Ibid 17th March).

ANTI-RELIGIOUS ACTIVITIES OF THE GODLESS.

Some one in Russia writes: — "Churches are being closed in spite of the protests of the people, who are powerless. Ecclesiastics are taken to prison, and the church buildings are used for whatever purpose pleases the Authorities. Nearly all churches are closed. We are unable to do anything. Taxes are levied continually; all business is stopped, and the people are weakened," "Regeneration," 23rd March.

POLICY OF REFUTATION.

In order to impress the public opinion of the West, the Godless in Soviet Russia organize intensely a system of refutation, compelling ecclesiastical officers, who are dependent upon the Soviet, to deny the fact of religious persecution. The failure of the refutation made by the Metropolitan Sergei, which was not believed in the West, has not prevented the Godless issuing a whole series of new refutations. Thus the Congress of the Armenian Catholic Churches was compelled "to send a letter to the Pope, and to publish an address in which 'the unfounded accusation against the Soviet Government in connection with religious persecution' is refuted, and pity is expressed in regard to the fact that 'as a result of evil intrigue of some ignoramuses' the Vatican is unable to exercise right judgment in the actual situation of the churches and believers in Soviet Russia," "Sevodnia Vecherom" ("This Evening"), 15th March.

LATEST NEWS FROM MOSCOW.

Latest news about the state of religion in Soviet Russia has reached us through a lady who has just arrived from Moscow: —

"All churches in Moscow, with the exception of four, are closed. Perhaps even the remaining four are closed by this time. In these churches the worship was solemn, the choirs sang beautifully, and there was not room for all who wished to attend the services. Crowds of people stood around the buildings. Those who thus gather are in disfavour with the authorities, and for this reason not all who would like to, attend the church, but only those who are in despair and to whom this life holds no value, and who look to God alone for refuge. They are all filled with the religious ecstasy of Christian martyrs, and are ready to give everything for the sake of their faith. One saw so much sorrow and despair on all faces, that the sight became painful in the consciousness that one was looking upon a congregation of utter despair. Most of them wept, their faces were pale and worn. They prayed with ecstasy, beating their foreheads upon the stone floor; and knocks and cries were heard all around the place. Many prayed aloud, crying and even shouting. A lady next to me cried out, 'They have taken away our God,' and the cry was so dreadful that I shivered. I did not know anybody there, they were all strangers to me, but I wept with them, for one cannot help weeping. The church was terribly crowded — a mass of people, altogether despairing, hopeless, suffering . . .

"Most distressing is the sight of the begging priests in Moscow. **These are outcasts.** The steps of the churches are filled with this new class. The only thing for them to do is to beg, which they do by saying 'Christa radi' (which means 'for Christ's sake'), or to die. Everywhere they and their families are persecuted, and are called 'the deprived', i.e. people deprived of all social and human rights . . .

"I myself have seen a priest on a cold day, 18 degrees below zero, in a single linen coat, ragged boots on his feet, and without a hat. One could see that underneath he had no other apparel. He was blue from the frost. He trembled, and the tears were frozen on his deathly-looking face. He could not speak . . .

"But is he the only one called upon to suffer so? What is left for these priests, but to die silently for the sake of their Christian faith.

"The question is, 'Who will help?'" "Sevodnia" ("Today"), 9th April.

(*Continued on page 11*)

Trials and Triumphs on the Mission Field

[NOTE: We consider that the tidings from our beloved Missionaries form the most interesting pages of our Magazine and we feel sure that the following messages (translated from the Russian by Rev. Robert Fetler) will be read very gratefully and prayerfully. Let us continually remember at the Throne of Grace these devoted workers, while we thank God with all our heart for the blessing He has so graciously given.]

RUSSIA

GREAT INTEREST IN THE GOSPEL.

"Last month I began the meetings with 75 people, and by the end of the month the Lord had added 58 new souls, to whom I explain the Bible almost every day. We pray and sing psalms. A serious question arose about the image not made by hands, in which the orthodox people are so confounded and confused. (There is a belief among the Russian people that when Jesus was on earth he wiped His face upon a towel which afterwards bore the image of His face. From this imprint holy pictures or ikons are supposed to have been made, and these as well as many other things connected with similar beliefs are now called "images not made by hands.") Many spiritual questions were explained and made clear, and these souls were astonished that they had not understood the truth before. In particular, there was a pupil from a seminary, whose father is a priest. He tried to defend his father, but could not resort to the words of the Gospel. Many sinners come to the meetings. Please pray for them, and for me, that God may grant me force in word and deed to show Christ, the Crucified Saviour to souls. I know you love the work for God and therefore I am sure you will help me."

Some of our family at the Orphanage in Constantin. (See report, on this page, by Pastor B. Getze)

"PLEASE PRAY!"

"Please pray that the Lord may deliver us from all disease. We are sick with throat trouble and cannot sing. We have as it were an epidemic and many are in hospital because of the spring cold. It is still snowing, and we are waiting for the warm sun. Life here has changed but little, but we praise the Lord for everything."

POLAND

"SEED ABUNDANTLY SOWN."

"Immediately after my return from abroad, I received so many calls to various places that I was not able to answer them all. In the village of **Prushany** there was a funeral of the child of a widow. I have seen many funerals, but never one so orderly and triumphant. The weather was good so that many came together and the seed of the Word of God was abundantly sown.

In our Orphanage we have now thirty orphan girls. The majority of them go to the first grade school, as this education is obligatory, and therefore extra expense is entailed for clothing and books, because in the winter time especially it is impossible to send them out poorly clothed. So far the Lord has opened many hearts; and we believe that those who have shared in this work have not suffered any loss, but that everything will have been returned to them by the loving hand of the Lord." B. Getze

SOULS IN DARKNESS AND ERROR.

"On the 21st of the month we visited the village V. a distance of 42 kilometers (approx. 26 miles). Our party consisted of five, two sisters and three brethren. We started at eight o'clock in the morning, and until one o'clock all was well for the weather was good. But then it started to rain and continued until 10 p.m. Upon enquiring for the road we wanted, we were directed across a swamp which lasted for a distance of 7 versts (approx. 4½ miles), and so night overtook us on the road, although not far from the village. There again a new difficulty arose for the river was swollen and we could not get across. The rain still continued and we were quite wet and cold, shivering, and with chattering teeth. I called across to the village for someone to come and take us over in a boat, but although I shouted about ten times there was no response. Then another brother joined in and we shouted together, but again no reply. A sister also joined in and we all three shouted together. At last we heard a voice asking our name. We answered that we were strangers, and after some time a boy of eleven years of age took us over in his boat.

In this village we were warmly welcomed by believers. They heated the stove and we changed our clothes and warmed ourselves. After they had given us some food, sleeping accommodation was arranged. The next day was Sunday when we started our work for the Lord. Seven souls were accepted into the Church. At the evangelistic meeting some shouted and laughed at us. The work here is hard because the people are not educated and are living in darkness and error. They cannot even read. Those who have given themselves to the Lord, however, are very earnest and bravely endure many hardships. One sister of 58 years of age had been a great drunkard. She deceived her husband, and stole grain from him. This she sold, spending the money in drink. Now she is very sorry for all this and her former bad life. The priest summoned her to him, but he did not succeed in getting her back to the old fold." I. Krivdik

GREAT BLESSING AT BIBLE COURSE.

"By the grace of the Lord I also had the privilege of being present at the Bible Course in **Belavichy**, where I learned things I had never known before. We heard there an explanation as to **who should preach; how to preach, and what to preach.** Much prayer was offered to the Lord for His blessing upon all the workers."

T. Lukashuk

TRIUMPHS OF THE WORD.

"On the fifth of the month we again had a victory, for five souls were baptized; this time all young sisters. Also we were able to hold meetings in places quite new. In the village of Rossosh, God gave us special joy, for a whole family accepted the Lord. Four of them were baptized, but the grandmother postoned her baptism until the weather becomes warmer. Later their shepherd boy was also converted. He is twelve years old, and when a Bible was given to him he wept from joy, afterwards pressing it closely to his breast, rejoicing.

In another new village, Stankevichy, we had two meetings. The chief of the village was very sympathetic and called all the villagers together for the meeting so that the before his conversion was quite sick. We visited him, prayed for him, and he recovered. He was baptized and accepted into Church membership. After some time he was influenced by the "Adventists", and only with difficulty could we keep him away from them. Then he turned to the tongues movement with all his heart, and came to rebuke me, saying I had not the Holy Spirit, because I did not speak with tongues and perform wonders. But soon after this he was laid on his bed never to leave it alive. Two weeks before his death he confessed all this."

T. Beechik

WEAK IN BODY BUT SERVING THE LORD.

"This month I was able to work in my own village, and also to visit other places. Two souls gave themselves to the Lord. Although I am weak in body, I am thankful to the Lord that this year I feel better than last, so that I am able to make short journeys."

J. Kurtz

LOST SHEEP FOUND

"Also in my district the Lord has found three lost sheep who by the Word of the Lord have been born again. All this month has passed in joy. Praise the Lord!"

D. Shelpuk

THANKSGIVING

We thank our Heavenly Father

For new districts opened and new land conquered by our Missionaries in Poland;

For many souls saved and baptized; and for seekers after the Truth;

For young people interested in the Gospel and won for Christ;

For spiritual riches of peace, joy, courage and vision, granted to our Missionaries.

INTERCESSION

We would ask our Lord

To grant sincere earnestness to new converts and enquirers, that they may fully surrender to Christ;

To lift the churches in Riga and elsewhere to a higher spiritual level, freeing them from worldliness and shallowness;

To protect the persecuted for Christ and the Gospel's sake, in Russia generally, and also those persecuted in private life by their relatives;

To endue workers and their helpers with greater spiritual power to preach Christ, the Crucified.

place was overfilled. Many listened to the Word, weeping, and asked us to visit them again. In the second meeting the chief from another village was present, and we afterwards had a conversation about ikons (holy pictures), the cross, and fasting. At the close he said, 'Yes, this is all true.'"

J. Shatura

WORK AMONG YOUNG PEOPLE.

"A very blessed work is to labour among the young people. The meetings were well visited. I was also able to visit a brother in the village Dubovo, 15 versts (approx. 9-½ miles) distant, where the people are known to be very immoral; but so many came to the meetings that there was not room enough, and windows had to be opened so that those outside could hear also. Some tried to disturb the meeting, but the others present rebuked them.

After the meeting I distributed tracts and Gospels of John to the visitors. In Struvgy also we had a well-visited and blessed young people's meeting.

N. Vanditch

"BE NOT CARRIED ABOUT WITH STRANGE DOCTRINES."

"This month we buried two of our members. With one there is connected an interesting story, containing a great lesson. He was still a young man, 28 years of age, and

BLESSING AT CONSECRATION GATHERING.

"We had a consecration conference at which much blessing was experienced. The young people arranged a love feast, and 150 were present. Brother Getze also visited our church and we thank the Lord very much for such visiting which is so good for the work and always brings much joy."

J. Puhovsky

GREAT NEED FOR MORE WORKERS.

"The more I work for the Glory of the Lord, the more I have inward peace and happiness in Christ. Whilst on the journeys, and seeing the needs of the work, we sometimes say to ourselves, that even if we could divide ourselves into several parts we could not satisfy all the calls, although all the workers are working like bees, for we are only as a drop in the sea. In the district of **Chelnitsy** alone, we are ministering to 40 villages where the Gospel is being preached, and this part is only one-fourth of the whole district. Just recently a new post was opened along the railway line, 70 versts (43-½ miles) distance from **Kovli.** All this time this village has been untouched by the Gospel, and there are hundreds more villages waiting for the 'moving of the water.'

During last year we baptized 62 converts, (42 in **Chelnitsy,** and 20 in **Karavayevy**). In the village **Povursk** baptism took place for the first time, and six souls were immersed. 8 souls were baptized in **Podrishach,** on a work-

ing-day, and it was as a real festival, when almost all the inhabitants flocked together to the river. Among them was a lady teacher who is visiting our meetings, and she brought the school children in order that they might see how the evangelicals baptize grown-up people. Within eight days, together with two other workers, I visited 8 villages and arranged 15 meetings. Please pray for us, as all the pearls are found deep in the sea, and it is not easy to find them."

T. Kaplun

PERSECUTED FOR CHRIST'S SAKE.

"In the village **Moshchansky** I had 11 meetings, and visited four houses. In the village **Krasnosilye** the Spirit of the Lord worked mightily, converting and convicting souls; but also the devil does not sleep.

When a sister in that village returned from the meeting, her husband behaved like one possessed. He ran to and fro in the attic, during the night danced and shouted, and in the morning came down from the attic and wanted to hang himself. He rebuked the whole house, but they all remained silent. As soon as the children had gone to their work he commenced beating his wife. She fell senseless to to the floor and the man was afraid and ran away. For two hours the wife lay on the floor, and then another sister came and picked her up quite swollen and sick. And so the man beats her three or four times every day because she believes in Christ. Please pray for her!

We had a great festival in **Lutsenova,** where we also took a collection for the orphans. In the village **Cholomcheskaya** I had 8 meetings. There a lady who had for a long time persecuted her husband because he served the Lord, was also converted.

J. Mudroha

AN UNPLEASANT EXPERIENCE.

"One evening in **Aleksandrovo** a young man arrived and gave greetings from the brethren at Lublin, and many other wellknown brethren. He told us he also was a brother from Lublin and asked permission to stay for the night, saying that he was a blacksmith seeking work. I talked with him; we read the Scriptures together, prayed and went to rest. In the morning, however, the window of the room in which he had slept was open and he had vanished together with a new suit, an autumn overcoat, linen, violin, and other things, to the value of 300 zloty (£6.18.10), which he had stolen from me. How careful we must be, as the world lieth in evil."

G. Ratz

PROCLAIMING THE WORD.

"In the village Aleksandrovo a funeral took place. We used this as an occasion to preach the Gospel. After the funeral many asked us to have a meeting in one of the houses. The quietness and order were remarkable, and some prayed for the first time to the Lord, three souls expressing their desire to follow Him."

A. Andrusevitch

BULGARIA

PRAISE FOR GREAT BLESSINGS.

"The simple folks are accepting the message about their Saviour with joy, and are giving themselves into His hands, but the intelligent folk are like a rock, not to be moved. At our meetings we have some who attend for several years yet are not converted, and those who at the first meeting accept the Lord.

Yesterday after the meeting we went to the principal street. There were many people there, a large crowd. Behind were some Russians who said that they were living comfortably, had pleasures of all kinds, and yet in spite of this there was something lacking in their hearts. I turned to them and said, 'Indeed, something is lacking, namely, the Bread of Life.' Oh, how many suffer and are being tormented because they do not accept the Living Bread.

I and all my family praise the Lord that He has liberated me from sickness. The meetings are now joyfully progressing and the Lord is with us. Our eyes overflow with tears because the Lord has blessed us spiritually, physically and materially. We thank you also for your prayers. We are just learning some Easter hymns."

M. Prokopoff

SOUTH AMERICA

"TRIUMPHANT MEETINGS."

"At the end of the month I had triumphant meetings. Twelve people arrived from one colony 50 versts (31 miles) distant, and also two brothers and a sister from another place. I met them all gladly in soul, but sad in spirit, as I had not even bread baked when they arrived. But the Lord be praised all worked out quite well, for the guests had brought with them some 'pirogues', and I had some vegetables from my land, so all hunger was satisfied.

At the meeting the presence of the Lord was felt, and many listened, with tears. Also prayer was offered for the persecuted and suffering believers in Russia, especially for those who are in prison."

P. Koren

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THE RIGA SALVATION TEMPLE

THE RUSSIAN MISSION

A group of our little Russians in their "comfy" chairs. (They send a hearty "thank you", to the friends who so kindly provided them). Pastor E. Fleishman is standing in the centre.

First of all I wish to express my hearty thanks to all the friends who contributed towards the little chairs for the Tiny Tots of the Russian Sunday School. Gifts for this purpose have been received from Britain, Australia, Germany and Switzerland, and enough to purchase 25 chairs which is sufficient for the present. I am extremely glad to realize that friends in so many different parts are interested in the work here. I am also sure that many a friend is praying for the work among the Russians in Latvia, as well as elsewhere, and I am thankful to my Lord.

The Russian Sunday School had its Easter Festival on Easter Sunday, commencing at 10 o'clock in the morning. We had a whole programme of recitations, hymns and music. The little string band consisting of 12 instruments did very well indeed.

At six o'clock in the morning of Easter Sunday, the Church gathered for the morning prayer-meeting. The attendance was good, and a happy yet solemn spirit prevailed. Everybody brightened even more when suddenly during the service, Pastor Fetler, who had only the day before arrived from London, appeared in our midst. There would have been a sad note if he had not come for this special day.

In the evening of Easter Sunday we held a Baptismal Service, at which three souls, two sisters and a brother, were immersed on confession of their faith. After an address by Pastor Fetler, quite a number expressed their desire to accept Christ and start a new life.

We are very sorry that our Pastor and Director has had to leave Riga again for England, to attend to business on behalf of the Russian Missionary Society. The people certainly would be thankful to God if he could remain among them permanently.

I am exceedingly glad that the Lord not only saves souls among the Russians, but also manifests Himself as the Great Healer. Two weeks ago, upon reaching the Mission House, I was urgently called to one of the Russian sisters who was very ill. When I arrived at her home I found her lying on her bed unable to move or speak. I asked her what was wrong, but she had practically lost her voice, and seemed to have much pain in her whole body. Her husband and I claimed the promises given in James 5 : 14, 15, and the Lord once again proved His faithfulness to His promises. After a short time, although weak in body, the sister could raise her head, and tell with quite a clear voice the story of her sufferings. The reason for her losing her voice was that the nerves of the throat had become inflamed, and her whole body was in pain because of chronic kidney and heart trouble. But the Lord took away the sickness, and in the Easter Morning Prayer Meeting she gave a public testimony of how the Lord delivered her out of all her troubles.

Praise the Blessed Redeemer!

E. Fleishman

THE LETTISH MISSION

During these last days we have experienced some special blessing from the Lord. On Good Friday we had meetings at 10 a.m. and 4 p.m. In the afternoon meeting nineteen souls asked God for Salvation.

On Easter Sunday we met at six o'clock in the morning. In this meeting we had the joy of welcoming in our midst Pastor William Fetler, who was with us for the first time since his missionary travels abroad. In this meeting also we had God's blessing, and some surrendered to the Lord.

At ten o'clock the same morning we had our Children's Easter Festival, at which the children had a happy and blessed time.

In the afternoon meeting Pastor Fetler baptized nineteen converts upon confession of their faith, which was a symbol of death to the old man and resurrection into new life through our Lord Jesus Christ. May the Lord help these newly-converted to remain steadfast to the end!

On Easter Tuesday we had a Musical Festival and Service which lasted from 10 a.m. until 1.30 p.m. We had the joy of listening to some singing by an Esthonian Choir, and the Esthonian music especially, made a good impression upon the crowded congregation. The Choir was accompanied by an Esthonian Pastor, Pastor Remelis, and after a stirring address by this brother, thirty souls came forward to confess their sins and ask for cleansing in the precious Blood.

In the afternoon of this day, Pastor Fetler, accompanied by the Lettish Choir of the Riga Salvation Temple, visited one of the city hospitals. The great interest of the

(Continued on page 14)

Some of the Russian Sunday School taken after the Easter Festival. (In the centre is a model, made by the children, illustrating the lesson for Palm Sunday).

BRITISH SECTION OF THE R. M. S.

President Emeritus Rev. E. A. CARTER | Vice President Dr. A. McCAIG, B. A. | Associate Director and Treasurer Mr. CHARLES PHILIPS, F. R. G. S.

43, Newington Butts, LONDON, S. E. 11

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EDITORIAL

During March and the first part of April, the General Director continued with us, leaving on April 15th in order to reach Riga for Easter.

PASTOR FETLER'S MEETINGS — ST. JOHN'S WOOD AND PADDINGTON.

On Sunday March 16th, Pastor Fetler visited, in the morning the wellknown Strict Baptist Church worshipping in Mount Zion Chapel, St. John's Wood, a Church famous for its Evangelical and Missionary character. The pastor, Rev. T. Reynolds, in the name of the Church, gave a very hearty welcome to Pastor Fetler and his Russian students. Dr. McCaig gave a brief address introducing Mr. Fetler, who then delivered an illuminating and inspiring address on the condition of things in Russia, and a great impression was made upon an attentive and sympathetic audience. The students sang, with great effect the Russian Bible song. In the afternoon, Mr. Fetler, with the Superintendent Mr. H. C. Harris, visited the Sunday School and greatly interested the Teachers and Scholars by his thrilling address.

In the evening Paddington Chapel one of the most important Congregational places in London was visited. The venerable pastor, Rev. James Cregan, a friend for many years of Dr. McCaig and honoured throughout the Denomination, conducted the first part of the service, Dr. McCaig offered prayer, and Mr. Fetler gave a powerful address of enthralling interest. The Students sang and the whole service was most successful, many new friends for Russia being made.

GREENWICH AND ILFORD.

March 23rd Found Pastor Fetler and his students at South Street Greenwich, the scene for many years of the successful labours of the late Charles Spurgeon, son of C. H. Spurgeon. The present pastor, Rev. F. C. White, B. D., gave them a cordial welcome and Pastor Fetler delivered his stirring message to a large and interested congregation. The singing of the students was also greatly appreciated. In the evening of the same day, the pastor had the opportunity of giving his message to a large gathering in the Baptist Church, High Road, Ilford, Pastor Rev. Frank H. Smith. Again the address was greatly appreciated, as was also the singing of the students.

OTHER MEETINGS.

Other Meetings have been as follows. Sunday, March 30, morning at Westbourne Grove Chapel; evening at Talbot Tabernacle. Pastors Adams and Willis, respectively, in the name of their churches gave hearty welcomes and both congregations were enthusiastic in their appreciation. The following Sunday Pastor Fetler was at Manor Park Baptist Church in the morning and at Kenyon Chapel, Brixton in the evening. At Manor Park, in the absence of the pastor, Rev. A. G. J. Hipperson through indisposition, Dr. McCaig conducted the first part of the service and introduced Mr. Fetler, who first called upon the students to sing (of course himself helping in the singing) and then gave a specially helpful address, dealing largely with Revival work as well as Russia. The Students again sang and the large congregation was much impressed. One of the deacons, Mr. Morgan, a close friend of Evan Roberts, took the whole party home to dinner with large hearted Welsh hospitality. In the evening at Brixton, it was a special pleasure for Mr. Fetler to be in the Church of Rev. J. R. Edwards, a fellow-student of his, who gave a loving welcome and and a hearty introduction to an enthusiastic Congregation.

On that same afternoon, a meeting for Russians was held at the R.M.S. Council Room, so that the pastor had a very full day, but he was quite in his element with every hour of the day packed full of work.

AT SPURGEON'S COLLEGE CONFERENCE.

The Annual Conference of the men trained at Spurgeon's College was held April 7 to 11, so that it was possible for Mr. Fetler to have the opportunity of attending some of the meetings. On the Tuesday morning he and other Brethren from abroad received an official welcome from the retiring President, Rev. Professor W. H. Gaussen, M. A., LL. B., and he was asked to say a few words.

In a few minutes he gave a vivid description of the situation in Russia and then with his students sang the Russian Bible song, saying when finished, "That is our answer to Bolshevism." On Thursday morning at the dinner-table another opportunity was given for the Russian students to sing, Mr. Fetler with his hand on Mr. Vagar's shoulder told of that brother's conversion from Atheism and Bolshevism. The men greatly enjoyed the singing, some asking if we should have it at the Public meeting. It was a good opportunity for Mr. Fetler renewing his acquaintance with old students of his College days. As it was found that he would not be leaving for Riga till after the Sunday, Rev. B. J. Cole pastor of Mitcham Lane Baptist Church kindly arranged for Pastor Fetler and his singers to go to his place on Sunday morning, which they did and had a very fine service. One of Mr. Fetler's old fellow-students, Rev. G. E. Reed of Warminster, introduced him to his brother Rev. J. S. Reed now minister of Grafton Square Church, Clapham, who arranged with Mr. Fetler to have a meeting at his place on Monday evening. This arrangement was carried out, and a really good meeting was held. Dr. McCaig was also invited by Mr. Reed and at the meeting was asked to pray and say a word of introduction on behalf of Mr. Fetler. Mr. Fetler's address was of peculiar interest and one felt that impressions were made for eternity. The singing was also very good and greatly enjoyed by all. Our worthy Treasurer, Mr. C. Phillips was present, also his sister, Miss Phillips, who took Pastor Fetler, the students, and other singers to her near-by home and treated them all to supper.

We may add that on the Thursday evening of Conference week, Pastor Fetler had a great and very successful meeting at Down Lodge Mission Hall under the leadership of Mr. Lindsay Glegg and in the evening of Sunday, April 13th, he and the students had a wonderful Open-air meeting in Hyde Park.

FAREWELL TO REV. R. BOYD AND MRS MORRISON.

Our Readers may have learned that our good friends, Rev. R. B. Morrison, General Secretary of the R.M.S. for

the past nine years and Mrs. Morrison, Sec. of the Women's Auxiliary, for the same period, have been led to resign from their respective offices. On Friday April a farewell meeting was held in the R.M.S. Council Room, when Mr. Phillips made a presentation to Mr. Morrison of a leather suit case, and Miss Phillips in the name of the ladies presented Mrs. Morrison with a handsome fountain pen. Mr. Fetler expressed our indebtedness to these two friends for all the service they had rendered to the Society and our regret at having to part from them. Mr. Phillips, in making the presentation voiced our good wishes for their future, with thanks for the past, and Dr. McCaig also spoke a few words of appreciation and farewell. Mr. Morrison made an appropriate reply, expressive of the pleasure he had had in working with all his colleagues and of his continued interest in the Russian work. We are sure that many friends throughout the country will join us in our good wishes for their welfare.

A. M.

CONVENTION OF INTERCESSION AT SLAVANKA.

Impelled by Russia's urgent need, and feeling that the situation there called for united prayer, The Russian Missionary Society rallied friends for a six days Convention of Intercession at "Slavanka" Southbourne, during the first week of March.

By many manifestations of His presence and power did the Lord set His seal upon this effort. The splendidly attended meetings were marked by deep earnestness and high enthusiasm.

Pastor Fetler, fresh from the field, his heart on fire, his zeal aflame, was able, by first-hand knowledge, to make an almost unique plea and protest, and hearts were strangely moved and melted. Faithfully and fearlessly did he charge home upon the Church in this country the responsibility concerning Russia. The key-note of his messages was "Revival". Russia's hope, he believes, lies in a revived church, and again and again he made an appeal for individual surrender to the Lord's conditions for sending a great Revival.

Mrs. Wakefield Richardson, who came over specially from France, turned the thought of her hearers very tenderly towards the Refugees in that country, pleading their case and the need of a Mission Hall. Her personal touch with the work added weight to her messages.

Madame Yasnovsky had hoped to accompany Mrs. Richardson, but difficulty in the matter of her passport prevented this.

The Rev. Arthur W. Payne ministered from time to time, opening windows towards Jerusalem. His messages in song were greatly appreciated, while his Lantern Lecture on the Book of the Revelation proved of interest.

Dr. F. E. Marsh, on the first day of the Convention, and Dr. Alfred H. Burton, on the last day, led us along Prophetical paths, proving how present-day events dove-tailed with Divine prophecy.

Linked with Russia in intercession were the Jews, and on their behalf Miss Wynne Saunders gave two stirring messages.

Mr. Charles Phillips, from time to time, gave a helpful word from the Chair. Mr. F. S. Streeter also cheered us with his presence and fellowship.

The Conference closed with a Lantern Lecture by Pastor Fetler, illustrating the work of the Society on the Russian Mission fields, which greatly impressed the crowded gathering.

We would like to remind those who could not be with us to taste of the "Good things", that our Annual Convention will (D. V.) be held on 6th—15th September, and to keep these dates free. Full particulars will appear in a later issue.

G. L.

RELIEF WORK

USED CLOTHING AND SHOES.

A number of inquiries have reached our London office, whether the Russian Missionary Society can still use cast-off clothing, shoes, etc. We desire, on behalf of the Saints in Need Committee, to thank all the friends who have helped in this way during the past years. We are glad to report that since the inception of this ministry in 1921, 662 large bales (each bale weighing about 1 cwt. and containing from 100 to 150 articles) have been prepared and sent out to our Missionfields in Poland, Latvia, etc., which have been of great help to the missionaries and many converts and orphans in times of need.

Christian friends in England, Scotland, Wales and Ireland who have clothing, shoes, linen, books, etc., suitable for men, women and children, can send same to our London address, 43, Newington Butts, London, S.E. 11. All parcels should have the name and address of the sender either outside or inside, so that they can be acknowledged. THANK YOU.

(Miss) Jessie Brown, Superintendent
(Miss) Minnie Phillips, Treasurer.

NEWS ABOUT RUSSIA

(Continued from page 5)

THE LATEST DECLARATION OF THE "GODLESS."

The Moscow atheistic journal "The Godless," in its issue dated the 5th April, hastens to disperse the illusion of those who have been led to think that religious persecution in Russia has, in view of certain promises made, been changed. "All rumours that we have slackened in our policy," it writes "are entirely unfounded. We do not surrender any of our positions on the anti-religious frontier, and in a short time we shall see a complete victory by militant atheism, not only in our own country, but throughout the whole world," "Regeneration," 10th April.

Who will stop the movement of militant atheism in its effort to ruin belief in Christ? No one but God!

BACK TO PENTECOST

(Continued from page 2)

If we do not obey we will lose the joy of service. The life of service and sacrifice is the life of greatest joy and blessing. The missionaries as a class, are probably the happiest people on earth. Listen to the glorious Xavier: "Yet more; oh my God, more toil, more agony, more suffering for Thee." And to the sainted Brainerd as he bids farewell to earth: "I declare now that I am dying, I would not have spent my life otherwise for the whole world." Hear the soul-stirring declaration of the Moravians: "God's place of service for me is my home, not, my home is God's place of service." Oh, for such a passion! How far short we fall!

(To be continued)

THE PRESENT GENERAL POSITION OF THE EASTERN ORTHODOX CHURCHES

(Concluded from page 3)

The United Church of Serbia was raised to a patriarchate in 1920. In view of this fact the churches mentioned hereafter have lost their independence: the Orthodox Churches of Bosnia, Herzegovina and Dalmatia (formerly Austrian), and the Orthodox Church of Carlowitz (formerly in Hungary). The province of Northern Macedonia was likewise added to the Serbian Patriarchate. The Serbian Church possesses at present 6 million followers (of whom nearly all are Serbs).

A rather complete unification of the **Greek Orthodox Church** of Hellas (republic of Greece) has been effected owing in the first place to the incorporating of Southern Macedonia and of Western Thrace with Greece (these provinces belonged formerly to Turkey and, in the ecclesiastical sense, were directly subject to the Patriarchate of Constantinople; and, secondly, to the complete expulsion of the Orthodox Greeks from Asia Minor and Eastern Thrace (and partly from Constantinople and the Turkish islands).

The unification of the Orthodox Greeks in Greece has not yet been constitutionally completed (the provinces newly added to Greece are still acknowledging, though rather nominally, the authority of the Patriarchate of Constantinople, but the unification exists already in fact and will, as it seems, be realized constitutionally in the near future. The Orthodox Church of Greece has 5 million adherents approximately (nearly all of them Greeks).

Owing to the above mentioned incidents and to the ultra-national Turkish government the ancient venerable mother-church of the Orthodox population in Europe — **the Patriarchate of Constantinple** — has lost much of its former significance and its dimension. There are hardly more than 250,000 souls adhering to it.

In Western Asia may be noted the Patriarchates of **Antiochia** and of **Jerusalem**, standing under the protectorate of France and England respectively. What influence the alternation of the state jurisdiction of the Mohammedan-Turkish state and of both mentioned Christian (but not Orthodox) states on the Orthodox life of both Patriarchates will exercise, is not evident yet.

In the domain of the Bulgarian Orthodox Church (or its jurisdiction) there may be noted a secession of its adherents which took place in the provinces of Macedonia, Southern Dobrutsha and Thrace. The Bulgarian Orthodox Church possesses 5 million adherents approximately (nearly all Bulgarians).

After the Great War many of the Ruthenians living in Czechoslovakia (Little-Russians from the Russian Carpathian Mountains) belonging to the United Roman Catholic Church (i.e. to the Greek Catholic or the Roman-Catholic Church of the Eastern rite) as well as Roman Catholic Czechs, left their church for the Orthodox and formed an Autonomous Orthodox Church in Czechoslovakia with over 200,000 adherents. The conversion of the Ruthenians and the Czechs to the Orthodox Church as well as the consolidating of the latter is still proceeding.

Finally, the Orthodox people of Albania (nearly only Albanians) left the Patriarchate of Constantinople in the beginning of the last year and proclaimed an **Independent Orthodox Church of Albania** (against the will and notwithstanding the protest of the above mentioned Patriarchate). The Orthodox Church of Albania possesses nearly 200,000 followers.

Concerning the external condition of the Orthodox Patriarchate of **Alaxandria**, of the Church of Cyprus and the Orthodox Missionary Churches of North-America and Japan no changes are to be noted. (I.C.P.C.)

OUR NEW TREASURER

As all our Readers will have by this time received the General Director's reply to the Rev. E. E. Shields, there is no need to go into further details in our Magazine, about the matter, except to state that the Rev. E. E. Shields has been dismissed from the position of Home Director and Treasurer of our work in America, and is no longer entitled to receive gifts for the work in Russia, Poland and other parts of Eastern Europe. All gifts and correspondence should now be addressed exclusively to our former Missionary in Poland and Latvia: — **Mrs. M. Billester, Treasurer, Russian Faith Mission, 476, Lauder Avenue, Toronto, Ontario, Canada.** Gifts can also be forwarded by those who so desire directly to the **Treasurer-in-Chief, Mr. Chas. Phillips, Russian Missionary Society, 43, Newington Butts, London, S.E. 11, England.**

Apart from his other unjustifiable actions, Mr. Shields, and his two colleagues in Chicago, Mr. Fields and Mr. Fredman, have gone to a further most unjustifiable length by approaching our Superintendent in Poland, through their lawyer in London, asking him to transfer the property of our chapels and orphanage in Poland, to their names. Our Superintendent, Pastor B. Getze, who holds the property in trust on behalf of the Headquarters of the Russian Missionary Society, has, of course, no right to accede to such an atrocious demand, and has therefore refused to do ,so informing the lawyer in London accordingly. This only shows, however, by what unjustifiable and unlawful means the men in Chicago are trying to achieve their aims.

Mr. Shields has, moreover, tried to take possession of the Polish Mission Field, by sending small sums of money to the Superintendent, thus endeavouring to incline him to turn over some of the workers to Mr. Shields; but our Superintendent has refused to do this, and has forwarded such funds to the Treasurer-in-Chief of Headquarters.

Will all our friends rally round our new representative for U.S.A. and Canada. We shall continue the work for the time being under the name of The Russian Faith Mission.

We very much regret these unfortunate happenings, but we must not forget that the enemy is doing his utmost both in Russia and outside to hurt the work of the Lord. Let us stand together in prayer until complete deliverance comes.

AN EXPLANATION

On account of the interruption caused to our work in America through the unjustifiable attitude of Mr. Shields, our American Edition has unfortunately not been published for several months, although the British and Australian Issue has appeared regularly. For this reason the present edition is a joint one, Nos. 1—5, January to May. We think our readers will understand this, and sympathize with and assist us by subscribing to the Magazine.

"A friend in need is a friend indeed." Thank you.

A RELIGIOUS DISCUSSION IN A RUSSIAN FARMHOUSE

(See picture on cover)

In the Greek Church there is an age-long dispute between the Orthodox Party and the "Old Believers." The differences in question are very slight, yet big enough to create hot discussion, not only at the sittings of the Holy Synods, but even among the ordinary people of the country.

The picture shows a Russian farmhouse. In the corner are the icons (holy pictures), and this is called "the bright corner." Above the pictures is the eight-pointed Greek cross. The two men sitting under the icons represent members of the two different parties, the one on the left being typical of the "Old Believers," and his companion in the discussion a member of the Orthodox Party. Not less typical is the man standing at the table, who, with a gesture of indifference, pours out Russian brandy. To him, as to the majority of this class, drink seems a more important thing than knowledge. However, this is not so in the case of the women. The one standing is showing how the sign of the cross should be made according to the traditions of the "Old Believers," whereas the Orthodox join the thumb to the first and second fingers. Such an insignificant matter has created no little bad feeling between the parties, both of whom, by the way, are represented in Latvia. How greatly these souls, so blinded by darkness and superstition, need the light of the Gospel!

E. F.

SIGNS OF THE TIMES

By Avary H. Forbes, M.A. Ll.D.

1. LOVE GROWING COLD, — AND THE CONSOLATION

(My dear friend, Mr. Avary Forbes, M.A., one of the Professors of the All Nations Bible College, London, has consented to supply some special articles from his masterly pen for "The Friends of Missions." I am glad for this further bond of fellowship between us, and I trust that these articles will be of great blessing to all our Readers.)

W. F.

"Because iniquity shall abound, the love of many shall wax cold." These ominous words occur in that great chapter of Matthew (24th) where our Lord foreshows the signs of His second advent. Could any words more aptly describe the condition of the Christian church — as a whole — in "civilized" countries at the present day?

Records from the Mission Fields do indeed often make our hearts rejoice, when we read of the love of Christ taking possession of savages and heathen, and constraining them to endure tortures and death, rather than deny the Lord that bought them. The case of "Judah" of the New Hebrides, of Apolo of the Pygmy Forest, of Ishii of Tokyo (the **"Gentleman in Prison"**) of Harris of West Africa, of Khama of South Africa — to give only these few outstanding examples typical of thousands of non-outstanding cases which will never be known to the world; these — to say nothing of the "grace astounding" seen in so many of the poor Christians in Russia — do indeed rejoice our hearts in reminding us that the Lord's arm has lost nothing of its ancient power, and is still mighty to save.

Surrounded, however, as the Lord's people in the homelands are, by masses of "Christians," formerly nominal, now openly apostate, they cannot but be influenced by the flood of infidelity masking under the title of "Modernism," which burst over Christendom so suddenly after the Great War. Not only do they find their love waxing cold, but in many cases, they can find none within that is not frozen, if indeed they find any at all, so that their Christianity seems to be reduced to a mere creed.

This I believe is with many a sore trouble or anxiety, and my intention here is not to intensify that anxiety, but rather to utter a word of comfort to those who are thus troubled, and to remind them that it need not at all affect their standing in Christ.

"The fruit of the Spirit is love, joy, peace." True: but even the serious diminution of these great virtues does not mean the Christian becoming a castaway. It need not even mean that his love to Christ is less genuine or less full. Salvation is, in Scripture, nowhere made dependent on feeling. Even the feeling of joy has nothing to do with it. The Lord Himself has taught us that the Word of Life may be received "with joy," and yet may have "no root," and may "wither away," **(Matt. xiii)**. The "Whole duty of man," both according to the New Testament as well as the Old, is to "fear God and keep his commandments." Not feeling, but fulfilling this duty, is the final test of our love to Christ. Let us burn this truth into our souls; for it is all-important. If we keep Christ's Commandments, we love Him, **whether we feel it or not.** As love is an emotion, and therefore a feeling, this sounds contradictory. Yet it is true, for it is Christ's own teaching, and also that of the apostle of love: e.g.—

"He that hath my commandments, and keepeth them, he it is that loveth me," (John xiv. 21).

"If ye keep my commandments, ye shall abide in my love," (John xv. 10).

Obedience is the proof of love, and is in fact worth any amount of feeling.

"Whoso keepeth his word, in him verily is the love of God perfected, (1 John ii. 5). **PERFECTED!**

"He that keepeth his commandments dwelleth in him," (1 John iii. 24).

This is the love of God, that we keep his commandments," (1 John v. 3).

"This is love, that we walk after his commandments," (2 John 6).

Could any teaching be more explicit, or any comfort more timely than this, at the present day?

"Wherefore, comfort one another with these words... Comfort yourselves together, and edify one another," (1 Thess. iv. 18; v. 11).

PRAYER AND POWER

Prayer and power are synonyms in Christian's vocabulary. The record in Acts 4, 31 is that when they had prayed the place was shaken where they were assembled. There are thirty-one illustrations in this book (Acts) of what prayer is and does..... Unfortunately that which we sometimes call prayer is merely putting together pious phrases, without thought, without passion, without faith..... They (the disciples) came to Jesus asking that he would teach them to pray with a new emphasis, a new intent, with a new significance. Prayer when rightly spoken precedes everything that is worth while in spiritual conquest. Evangelism is always born in prayer. The ministry and the mission fields are recruited from praying homes, as the sons and daughters of praying fathers and mothers." — Bishop Frederick T. Keeney (General Conference. May 20, 1928).

From "Pray for China".

MANY MISSIONARIES AND WORKERS

We have now over 100 Missionaries and Mission Workers on the Russian Mission Field — in Soviet Russia, Poland, Bulgaria, Switzerland, Latvia, France, and North and South America. Send ALL gifts for the support of this work exclusively to MRS M. BILLESTER, Treasurer, the Russian Faith Mission, 476, Lauder Avenue, Toronto, Ontario, Canada; or to MR. CHARLES PHILLIPS, Treasurer-In-Chief, The Russian Missionary Society, 43, Newington Butts, London, S.E. 11, England.

WILLIAM FETLER,
Founder and General Director.

A CRY FROM BEYOND MACEDONIA

By Rev. Robert Fetler, Pastor of Golgotha Baptist Church, Riga, Latvia.

"Rejoice with them that do rejoice, and weep with them that weep." (*Rom. 12: 15.*)

FOR the first time in the history of our church we send out our hearty greetings to all the Christian friends who love and are interested in the progress of the Lord's work.

Our Church was founded in the year 1913 by Pastor William Fetler, the present General Director of The Russian Missionary Society. At that time, chiefly through the efforts of this Pastor and the friends abroad, a suitable wooden building, holding 1,500 seats, was secured as the place of worship for this newly organised Church of earnest Christians. Previously this building was used as a Russian Military Church, and the owner, not wishing the building to be used for some other purpose, was willing to sell it to this church for a medium price of 35,000 Golden Russian Roubles ($17,500).

A splendid mission work was thus established; meetings were crowded and many souls saved. But then came the war time. Pastor William Fetler was exiled. His brother, Pastor Robert Fetler, just back from Spurgeon's College, was also exiled to Siberia. The work was left to the local assistant preachers who did their best to continue, but every day it grew more difficult. Almost all the men were called to serve their country, leaving only some elders, who, together with the congregation, consisting mainly of women, stood at their post.

In December 1924, Pastor Robert Fetler was called home from the Far East to help in the work of The Russian Missionary Society, which call he gladly accepted and settled down in Riga. However, seeing the great need of Golgotha Church he was led to shepherd this flock, and, to this very time, is still doing this in addition to the many other duties that press him hard.

There was much to be done spiritually and materially. During the War the people were deprived of almost all income and even suffered from hunger so that there was no possibility of looking after the upkeep of the prayer house itself. Consequently the roof leaked, the ceiling threatened to fall in, and urgent attention was required in order to save the building for its good work.

In spite of the many difficulties the pastor and the church are doing all in their power and waiting on the Lord so as to get over these obstacles. The spiritual work is in full progress. Almost every night we have Gospel Meetings which are well visited. The Choir, the Young People and the Sunday School are all working heartily. During the summer months we held Open Air Meetings in a wood near the large cemeteries, and a good many have been awakened from their death in sin, by this means.

In addition to the meetings in the Golgotha Church itself we look after four Mission Stations where progressive work is going on. At least once a month we visit the Leper Asylum, where this year one lady was baptised and where there are now thirty other souls seeking the Lord. It would be a great pity, and a loss to many souls if this work had to cease.

During the last years, pressed by these financial burdens and the spiritual work, Pastor R. Fetler was twice almost to breaking down point and only the grace of the Lord sustained him. If we were free from these material burdens, the more could we most gladly give ourselves over to the preaching of the Word and reach many more souls than we do at present.

We are not accustomed to plead before men, but to wait upon the Lord; however we think there may be some who would like to render a good service to the cause of the Redeemer, if they know where the need is great, and, therefore, we prayerfully decided to entrust our pastor with the writing of these lines.

Last December we had our fifth anniversary of happy cooperation under the present pastorate and the 16th anniversary of the church itself. Poor as we are in this world's goods we are earnestly praying that the Lord will raise up friends for us at this time so that we may meet all our obligations including the expenses for the new roof, the painting of the outside walls, which are of wood, making new fences and sidewalk which the State Ministry has demanded of us, and which we have to start this month; and also to meet other expenses in connection with the repairing of the building. Altogether the sum of $3,500 is needed to put our church again in good order and for this amount we are humbly waiting before God. May we mention that it is five times easier for American friends to help in this work because in Latvia the dollar is worth five times its value in America.

Who will remember us before the Lord?
Who will have compassion upon us?
Who will help us with a gift of love,

or with a word of brotherly fellowship and sympathetic prayer?

We shall heartily welcome all further enquiries. All correspondence and gifts should be sent to Pastor Robert Fetler, Hospital Street 24, Riga, Latvia, Europe, and as he is able to correspond in English, he will gladly reply to all.

With Christian greetings and love,

The Golgotha Baptist Church, Riga, Latvia,
Europe.

THE LETTISH MISSION

(Continued from page 9)

people there, in the Gospel Message, showed that "the fields are white already to harvest." May the Lord send forth labourers into His Harvest!

For some days we had in our midst Pastor Getze from Poland, who on a previous visit had much endeared himself to the believers here. He gave us some messages from the Word of God, which were blessed by the Holy Spirit, bringing some souls to the Lord. Charles Peterkop

TO HELP EVANGELIZE 182 MILLIONS OF PEOPLE

Stewardship Page of the Russian Missionary Society

(in Great Britain, Australia, New Zealand, etc.)

and of **The Russian Faith Mission** (in America and Canada)

How shall they hear without a preacher? And how shall they preach except they be sent? Rom.10:14,15.

> And this I do for the gospel's sake, that I might be partaker thereof with you. 1 Cor. 9:23.

With thanksgiving to our **Covenant-keeping** God for His faithfulness to His servants in Jesus Christ, the following account is rendered of gifts received.

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AUSTRALIA & NEW ZEALAND OCTOBER, NOVEMBER & DECEMBER, 1929 (Contd.)

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Mrs. G. H. G.		10	0
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Mrs. C. M. S.		10	0
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„ A. T.		1	0
Do.		1	0
H. S.		7	6
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„ A.		2	1
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Anon.	2	0	0
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F. L.		5	0
	£12	5	0

ORPHANS

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„ H. T. D.		5	0
C. C.		8	2
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Misses F.		15	0
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1 Sub.		3	0

AUSTRALIA & NEW ZEALAND JANUARY, 1930

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„ E.		10	0
„ J. W.		2	6
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Vic. Bapt. Foreign Miss. So.	4	0	0
"F. U. F."	1	5	0
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" A. G.		10	0
T. W.	1	0	0
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„ C.		6	0
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		15	0

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W. M.		10	0
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F. J. M.		1	0
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J. H.		1	10
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Miss M. A. S.		10	0
„ E. H.		1	0
Mrs. F. B.		10	0
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Miss C. C.		5	0
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